

THE REHEARSAL.

1. If Government wou'd have been Instituted, suppose Man had not Fallen.
2. The Consequence the same whether Government was Instituted before or after the Fall.
3. The World given to Men, in Subordination to Government.
4. Without this first Possession does not give Right. Exemplify'd in Eve.
5. The Grant to Adam in the Singular and Plural Number. To Him and Them.
6. The Case of Colonies, and New Peopling of Lands.
7. The Review comes in to the Patriarchat, which Destroys Popular Government.
8. Whether this was by the Command or Grant of God.

SATURDAY, Sept. 21th. 1706.

(1.) Country-man. **I**N your Last, Master, you shew'd the Superiority of Adam over Eve to have been from their Creation, and not from their Fall. And that the Apostles did thus Argue. But suppose they had not Fallen, but Continu'd still in their Innocency wou'd ther then have been any Superiority or Government among Mankind? For what need Government or Laws, where we suppose ther is no Transgression? The End of Government is to punish Transgressors.

Rehearsal. That is one End of Government. But not the only one. Another End of Government is Order and Regularity. And this I have before shewed to be among the Angels of Heaven, where ther is no Sin. Yet they are Distributed by God into several Orders, Superior and Inferior, which we call the Hierarchy of Heaven. To which the Hierarchy of the Church upon Earth does Answer.

And God having Establish'd a Superiority in Adam over Eve, even from their Creation, and before their Fall, shews that God design'd Government among Mankind, even tho' they had not Sinned.

(2.) But this Question do's not Concern our present Dispute. For we are Inquiring into the State of Man since the Fall. And if we find Government Establish'd by God immediately upon the Fall, then we must suppose that God thought Government necessary for our Fallen-State. And here we see how it Began, not by the Contrivance or Invention of Man, but by the Positive Institution of God. So that, as to our present Purpose, it is all one whether the Dominion of Adam over Eve was Given to him Before or After the Fall. For the Original of Government is Plain and Visible either way. And this was Certainly the Original and first Beginning of Government among Mankind. And as Certain, That it did not Come from the Vote or Consent of the People, no, nor of Eve, who was then the only Subject. Her Consent was not Ask'd, but she was put under the Dominion of Adam by God's positive Command.

(3.) Country-m. But, Master, you have not Answer'd the other Argument Mr. De Foe gives in the same Review we are upon of the 10th Instant, Vol. 3. N. 108. Of the Property of the Earth being given to more than Adam, by the word Them, let Them, that is, Mankind, have the Dominion over the Earth, Birds, Beasts, &c.

Rehears. No doubt it was Given te Mankind, and God put the Fear of Man upon Every Bird, Beast, &c. This refers to all Mankind, as well as to Adam the first Father. And in the same sense it is said, That God has given the Earth, to the Children of Men. And Children of Men do Now Possess the Earth. But how? Is it not in Subordination to Each other, that is, to those Men who have the Government and Dominion among Men? And was it not Always so? Was it not so from the Beginning? Was ther Ever such a State (as some Men Imagin) of Scramble and Independency of all Mankind upon the Level, without any Government or Superiority among them?

(4.) Indeed at the Beginning, when ther were but a few Men upon the Earth, it is not likely they shoud dispute an Acre of Ground with Each other, when each might have had a whole Kingdom to himself. But put the Case such a Dispute shou'd arise, wou'd it not have been Determin'd by the Common Father and Governor? Where ther is Government, that must Determin all such Disputes. And coming first to a Place, or first Possessing it, might be Urg'd by the Possessor, but still the Decision must lie in whomsoever has the Government. Else the World must fall into Confusion, and ther cou'd be Nothing but Cutting of Throats.

Suppose Eve had found out a Place in the Garden of Eden, where Adam had not been before, and shou'd have Claim'd this, by way of Possessorship, Independent of Adam; wou'd this have held against his Dominion over her? No more will it hold against any Dominion. And Property must give Place to Dominion in all Cases, as being Deriv'd from it, and holding its Tenure by it.

(5.) And

(5.) And as to the *Terms* of *Him* and *Them*, in the *Singular* and *Plural* Number, upon which the *Review* lays stress, as where it is said, *Let us make Man—And let THEM have Dominion over the Fish, &c.* In the *Image* of *God* Created he *HIM* Male and Female Created he *THEM*. And thence infer, That the *Grant* was not to *Adam* in *Particular*, but to his whole *Race*. I have Granted it was to his whole *Race*, but in *Subordination* to their *Superiors* and *Governors*, as it was then, and is at this *Day*. And yet it cannot be *Deny'd*, That it was *Particular* to *Adam*. Was not the *Dominion* over *Eve* given *Particularly* to *Adam*? Yet thence the *Apostles* infer the *Dominion* of *Husbands* over their *Wives* to the *End* of the *World*. The first *Exemplar* being the *Rule* to all that shou'd follow. And this is the use I have made of *Deducing* *Political* Government from the *Beginning*. And as to the *Terms* of *Him* and *Them*, to shew how they are us'd *Promiscuously* in this *Case*, sometimes *Particularly* to *Adam* sometimes with *Reference* to others, Read *Gen. 5. 1. 2.* In the *Day* that *God* Created *Man*, in the *Likeness* of *God* made he *HIM*, Male and Female Created he *THEM*, and Called *THEIR* Name *ADAM*, in the *Day* when they were Created. So that by this *Eve* was call'd *Adam*, if you take the word *Their* as strictly in the *Plural*. And after this, that is, after the *Fall*, it was *Adam* who gave the *Name* of *Eve* to his *Wife*. *Gen. 3. 20.* Which shews her *Subjection* to him the more. He gave a *Name* to her, as he had done to all the *Inferior* Creatures, and what He called every one, that was their *Name*. The *Name* of *Adam* was only given by *God*. The *Name* of *Eve*, and all the Rest, was given by *Adam*. She had before no other *Name* than that of her *Husband*. She took his *Name*, not he hers. She was call'd after him, not he after her. Which shews the *Subordination*, and not the *Equality* of these *Two*, from their *Creation*, and not only after the *Fall*.

(6.) *Country-m.* But when *Cain* went into the *Land* of *Nod*; We suppose this a *Great* way off from *Adam*, and out of his *Reach*; then first *Possession* gave *Property*, and *Property* gave *Right* of *Dominion*; because the *People* that follow'd *Cain*, were then from under the *Government* of *Adam*.

Rehears. But they were not from under the *Government* of *Cain*. He built a *City*, and called it after the *Name* of his *Son* *Enoch*. It is plain he had the *Superiority* among those who follow'd him.

I have before *Discours'd* *Num. 68.* Of this *Separation* of *Cain* from the *Family* of *Adam*, and what the meaning was of his being said to *Go out from the Presence* of the *Lord*. But as to our present *Subject*, it is sufficient to shew, That *Mankind* was always under *Government*; And that when *New Colonies* went out, they went under *Government*, they had *Leaders* and *Commanders*, by whom their *Property* was *Regulated*. As when *William* the *Conqueror* made what *Forfeitures* he pleas'd, and Di-

vided the *Lands* of *English-Men* among his *Normans* and a *Multitude* of other *Nations*, *Soldiers* of *Fortune*, who *Join'd* with him, it was not left to a *General Scramble*, and every *Man* to *Seize* the *Place* he came first to, by *Right* of *Possession*; But they all held by *Grant* from him, and he was still their *King* and *Governor*.

(7.) *Country-m.* The *Review* seems to give up that *Notion* of a *General Level* of *Individuals*, advanc'd by *Mr. Lock*, *Sidney*, &c. And rather to come in to *Sir Robert Filmer* his *Patriarchat*, of the *Paternal Power* and *Authority*. For thus says he in this same *Review*, p. 431. When the *Sons* of *NOAH* and their *Sons* divided the *Nations*, the *Patriarchal Primogenial Monarchy*, I agree was *Established*.

Rehears. Then ther is an *End* of *Popular Government*, of *Power* in the *People*. And *Monarchy* is *Patriarchal*, and *Primogenial*. That is, *Natural*, and from the *Beginning*. Which is the *Whole* of what we have been all this while *Contesting* about.

(8.) *Country-m.* But still, *Master*, he differs from you. For he says in the next words, But I can no where see, that it was so by any *Particular Command* or *Grant* from *God Almighty*; but as the *meer Consequence* of *Reasoning Nature*, from *Priority* of *Possession*, *Reverence* of *Parental Seniority*, and such *Natural Progressive Circumstances*, as *Time* and an *empty World* offer'd.

Rehears. I must Refer my Answer to the next. In the *Mean* time I desire he wou'd Consider my *Num. 62. 64. and 66.* For *Satisfaction* in this *Particular*.

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